

CHRISTIAN SECRETARY.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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CONDITIONS.

The Christian Secretary is published every Monday morning, at Central Row, six rods South of the State House, at Two Dollars a year, if paid in three months from the time of subscribing, if not an addition of 50 cents, except where there is a special agreement otherwise. — Postage paid by subscribers. The profits of this paper are, by the Convention, held sacred to the cause of Missions. A discount of twelve and a half per cent will be made to Agents who receive and pay for five or more copies. All subscriptions are understood to be made for one year, unless there is a special agreement to the contrary, at the time of subscribing. Twenty-five cents will be allowed to AGENTS for every good subscriber which they shall obtain for the Secretary, and return the names to this office. No paper will be stopped except at the option of the publisher, until notice is given, and arrearages paid. All letters on the subject of this paper, or Communications for it, should be addressed to the Editor of the Christian Secretary—POST PAID. Advertisements inserted at the usual prices.

From the Christian Watchman.

AMERICAN COLONIZATION SOCIETY.

While engaged in the noble objects of this institution, I have been directed by a resolution of the Board, to inquire whether a sufficient number of persons could be found ready to embark for Liberia, to render expedient the chartering of a vessel for this purpose. These enquiries were to be confined to New England, and the vessel to sail from a New-England port. It is with pleasure that I announce the progress that has been made in this department of my agency. A commodious vessel can be procured on reasonable terms, and from the amount of funds the public has already committed to my care, I have but little solicitude from that quarter. A number of Colonists also, of a most appropriate character, have made known their wishes to become citizens of Liberia.

But in prosecuting this business, I have met with a surprising degree of misapprehension with regard to the advantages that Colony holds out for immediate settlement, and especially for the rising generation. To correct any unfortunate mistake, and give the public mind the healthfulness of accurate information, I have thought proper to compile, from the official documents of the Society, the following statement of the geography, history, laws, and government of that Colony.

I. ITS GEOGRAPHY.

Liberia is situated on the Grain Coast in Western Africa, and is bounded North and West by the Atlantic Ocean, South and East by a line running from the mouth of Montserado, in a southeasterly direction. It is in 6° 18' 16" N. Latitude, and 10° 34' 13" W. Longitude from London, and stretches along the coast sufficiently for a numerous range of towns, and back far enough for large plantations, and is estimated to be worth a million of dollars. It is in part an elevated promontory jutting into the ocean, and consequently fanned by the invigorating sea-breezes as they pass up and down the coast. Its woods are like the lofty forests of North America, furnishing every material for fences, building, and for the operations of the mechanic. It is washed by a river as large as the Connecticut, abounding with excellent fish, and forming one of the best harbours from Gibraltar to the Cape of Good Hope. It has a deep, rich soil, producing cotton, coffee, rice, corn, sugar, indigo, palm oil and every garden vegetable, and every tropical fruit. It is somewhat remarkable that indigo bears ten full cuttings in a single year, and that cotton yields from nine to thirteen annual crops, without cultivation. That the climate is salubrious, is demonstrated by the very gratifying fact, that no more than twenty deaths have taken place since the landing of the first settlers. A number, which, when compared with the deaths in the early settlement of Virginia, or of Plymouth, is scarcely worth the naming; and certainly must be attributed to God's superintending mercy.

II. ITS HISTORY.

It was purchased in 1821 by a formal negotiation instituted between the Society, and six confederated Kings of Western Africa,—afterwards confirmed in an assembly consisting of seventeen Kings and thirty-four half-kings. The first settlement was in 1822, by colonies from America, and by re-captured Africans. And among the accessions which it has been constantly receiving from the same sources, one is worthy of particular notice. It consisted of the Rev. C. M. Waring, and a great part of his pious flock. They had formed

in America a well compacted neighborhood, and though transplanted across the Atlantic, they were the same neighborhood still—presenting the same ardor and industry—the same harmony of purpose and zeal in the right way, and thus diffused a powerful and happy influence through the Colony.

Only two disastrous events of general character, have happened since the purchase of the territory. One was occasioned by Christian Slave-traders instigating the natives to violate their compact and exterminate the Colony, and thus remove every obstacle to their own success in procuring slaves. But as they were easily repulsed by only thirty colonists, they have quietly settled down into a deep consciousness of their own inferiority; not an indication of hostility has been exhibited since. The most entire confidence is manifested towards the Colonists, and the intercourse is constant and extensive. The other event was the strong dissatisfaction which the thirty defenders of the Colony felt, at not having the first choice of lands as a reward to their valour. But as the Society had judged differently, they at length quietly shared their lots with such as arrived at a later period.

There have been three towns already named in the Colony. *Monrovia*—in memory of the services of President Monroe, is a regularly built town of about 70 houses and stores, fortifications, school houses, two large churches, and 400 colonists. *Thompsontown* is settled by recaptured Africans; several cargoes of whom have been detected by our armed vessels, and liberated in the Colony. These have dwellings, lands, schools, &c. appropriate to their wants. *Caldwell*, recently named in honour of the late Secretary of the Society, who fell a victim to his zeal in its behalf, but who exclaimed with his dying breath, and amid a weeping family, "God has given me my desire respecting Africa." This town is now prepared for settlement.

The schools for the colonists,—for the children of the natives, and for the recaptured Africans, already amount to six. A seventh, designed for an Academy, is to receive as soon as practicable, the most promising sons of the colonists, and shape their education so as to qualify them for all the openings and offices of the Colony. It will receive also the sons of native Kings, and send them back with the impress of Christianity on their hearts. It will qualify the young recaptured Africans to go as ambassadors of peace to the various tribes to which they belong, and tell a thousand barbarians in their own tongue the wonderful works of God. It will, moreover, induce some respectable families to go out and give their sons an education, or receive some of the 7000 in the African schools in this country; and thus be a substitute for the one proposed at the South, but which has been blasted in the bud probably, by perhaps well-grounded fears.

But the brightest paragraph of its history is yet unwritten. J. Ashman, Esq. general Agent to the Colony, has given a very interesting account, of a strong religious excitement which pervaded the Colony; and as a sort of first fruit to God, thirty have professed their faith in Christ, and have thus far walked as the truly regenerate children of God. This we trust is only the dawning of that light which shall wake up many sons and daughters of Ethiopia, and direct them to stretch out their hands unto God.

III. ITS LAWS.

The necessity of a mild, just and efficient government, for the preservation of political rights, and for the prosperity of any people, has induced the American Colonization Society most seriously to consider, and immediately to adopt, a system of public Law for Liberia.

1. The Society, until they withdraw their Agents and leave the Colonists to the government of themselves, shall make such rules as they may deem proper for the public good.

2. All persons born in the Colony, or removing there to reside, shall swear allegiance to the Government, and be entitled to all such rights and privileges as are enjoyed by all the citizens of the United States;—there shall be no slavery in the Colony.

3. Each settler shall draw a town lot, and a plantation of 5 acres for himself, two for his wife, and one for each child, till it amounts to ten acres. If within two years he shall have cultivated two acres, and built a house of stone, brick, frame or logs, he shall receive a deed of the whole in fee simple.

4. The Common Law, as in force in the United States, and applicable to the

people, shall regulate all judicial proceedings in the Colony; trial by jury shall be the privilege of all.

5. Those who are supported on the public stores, shall, if able, labour two days per week on the public works. Any man neglecting this, or his private concerns the other four days of the week, shall be put on his own resources.

6. Crimes are punishable by restitution, by the forfeiture of lands, by banishment, &c. &c.

7. All persons are punishable for disobedience to lawful authorities, for Sabbath breaking, for drunkenness, and for the irreverent use of the word of God.

IV. ITS OFFICERS.

1. The General Agent, at present sent out by the Society, shall have the Superintendence of the whole Colony.

2. The Vice Agent, nominated by the Colonists and approved by the Agent, shall be admitted to the councils of the General Agent in all important matters, and shall express his opinion on all questions submitted to his consideration. He shall aid the General Agent in the discharge of his duties, and in the defence and execution of the Law. And in case of sickness or absence of the General Agent, he shall be superintendent of public affairs.

3. A Legislative Council consisting of the Vice Agent and two other persons nominated by the Colonists. They shall meet to deliberate on measures for the public good, and report to the General Agent.

4. There shall be two justices of the Peace, who shall take cognizance of disturbances, all cases within the definition of petit larceny, and actions of debt below twenty dollars.

5. There shall be a Court of Sessions, at which the General Agent shall preside, and the justices be his associates. They shall have original jurisdiction in all actions of debt exceeding twenty dollars, in all cases of crimes above the degree of all cases whatsoever.

6. Constables, Criers, Clerks and Auctioneers, are appointed by the Agent or Court, and are to perform the duties of similar officers in this country.

7. The following committees are chosen annually by the suffrages of the freeholders and the sanction of the Agent, and are required to become familiar with their respective departments, and record observations and experiments for future use.

A Committee of Agriculture.
A Committee of Public Works.
A Committee of Health.
A Committee of Colonial Militia.
A Commissary of Ordinance.
A Colonial Secretary.
A Colonial Librarian.
A Keeper of the Public Stores.
A Superintendent of re-captured Africans.

And Instructors in the Public Schools. The teachers of private schools, and the Ministers of religion, are not regulated by law; but are assisted with town lots for public buildings and with materials to erect them. The most perfect toleration prevails, the benign influence of which is seen in the religious aspect of the Colony, and in the diffusion of its peaceful spirit, accompanied with the power of God to the distance of eighty miles among the natives.

Thus the Colonists,—for all is in their hands at times,—are building up a free, independent religious community. But in the feebleness which always attends the infancy of nations, they anxiously look to the boldest of their brethren in America, and especially to their piety and sense of duty,—to the love they bear to the African race, and the hope they have for the elevation of their sons,—to unite with them in the great experiment which they have commenced.

And I seem to hear breaking on the eastern breeze, the soft accents of the Ethiopian voice, saying, come and open an asylum for the 2,000,000 of your afflicted brethren in America—for the 30,000 infants they are compelled annually to offer up to the god of slavery—come where the immortal intelligence may expand unrestricted by the customs and laws of society, and where you may be the instruments of leading a continent of lost brethren to seek that glory, honour and immortality, which shall be rewarded with eternal life.

It may not be premature perhaps to add, since many have made the inquiry, and great despatch is absolutely indispensable, that should a sufficient number of emigrants be found, a vessel will sail from Boston to Liberia this fall.

In that case, the plan would be, to furnish it with every comfortable article of provision and furniture.

Among the Colonists there should be, if practicable, a minister, physician, schoolmaster, and two female teachers; and besides farmers, a printer, carpenter, mason, shoemaker, blacksmith, tailor, cooper, and in short every person necessary to fill each useful department of a civilized community.

The colonists who apply for a passage out, will procure testimonials of good character, and a desire to promote the blessings of Christian civilization on the coast of Africa. Members of churches will furnish themselves with certificates, in order to join one of the churches in the Colony,—or form one among themselves, choose their Deacons, &c. before they embark.

It will be understood that the expense of chartering, sailing, and provisioning the vessel, as well as the expense of each passenger, will be wholly borne by the Society, from the time they embark till they arrive at Liberia; and still longer on condition they labour on the public works two days per week.

Further notices will be given from time to time, as inquiries are made, and as occasion demands. Any communications on the subject, may be addressed to the subscriber, at Boston, directed to the care of J. C. Proctor.

HORACE SESSIONS,

Agent of the American Colonization Society.

CONVERSION OF A SEA CAPTAIN.

The captain of one of the vessels now employed as a regular trader between New York and Liverpool, in a recent conversation, after recounting with great feeling the dealings of God with him for a number of years past, furnished us with the peculiar circumstances of his conversion, in which we see much to admire, and to call into exercise the highest love and veneration to God. The pious fidelity of the Scotch peasantry is here delightfully illustrated, and *unbelievers* will be payable. The narrator was bound on a voyage from America to England. A few days previous to his reaching his destined haven, he fell in with a severe and destructive storm, and although Death and Destruction stood before him, yet he felt unmoved, and fearlessly dared the worst, for his heart was as hard as the rocks he was fast approaching. The vessel, after receiving considerable damage, was driven upon a reef of rocks on the northern coast of Scotland; himself, and most of his crew, reached the shore in a boat: he saved his papers and some clothes—it was in the afternoon of the day; the coast was rocky and desolate, and he had to walk a considerable distance before he came to a dwelling: this was a large farm-house; he entered, and related his misfortune and situation—the kind host and his wife made every arrangement for his accommodation, until he could forward a letter, and receive a return from his agent or consignee. Notwithstanding he was much exhausted with fatigue and anxiety, he was induced by the kind attention of these friends, and their intelligent conversation, to sit and converse the evening away; after a plain but welcome repast, preparations were made for all hands to retire to rest, when, on a signal given, the domestics entered the room; the worthy farmer, turning to me, said, "Captain, I invariably make it my custom, before retiring to sleep, to call all my domestics and family around, & read to them a chapter from the Old or New Testament, and bow our knees in prayer to God; you, in the providence of God, being our inmate, will, I hope, feel no objection to unite with us, particularly now, as you must feel grateful to Him who has preserved your life in the storm." "As a matter of courtesy," said the captain, "I answered that I would wait during the religious duties he engaged in, but I candidly confessed that I never troubled my head about these matters." He looked at me when saying this, and sighed; something within me felt that sigh. The good man read from the Scriptures, and on closing the book, the whole of the establishment bowed down on their knees; observing all upon their knees but myself, I had some conflict within me whether I should kneel or keep my seat; however, I followed the example before me, and knelt down. The farmer began, in the most solemn and fervent manner, to return thanks to the God of Providence for the blessings of the past day; he then implored the pardon of all their sins, &c.; this I considered very well; he did not stop here: after particularizing his family he, in the most affectionate manner and language, offered up his supplications for the poor mariner who had sought shelter

under his roof. Having, from previous conversation, discovered I was a poor, dark, and ignorant sinner, he spread my case before the throne of God, and appeared to know the secrets of my heart better than I knew them myself; in short, he prayed most heartily and sincerely for my soul's salvation, and most feelingly thanked God for my preservation from the storm. When we arose from our knees, I looked at the man with astonishment, wondering what could induce him to pray so fervently for a stranger, or by what means he became acquainted with my sinful habits of life. I retired to the neat little room they had fitted up for me to give some vent to the crowd of thoughts which harassed my spirits. I walked fore and aft—the consideration of the farmer praying with so much fervency for me, and thanking God for my rescue from death during the storm, forcibly affected my mind; I began to see that sin was of more consequence, awfully so, than I before was sensible of, particularly the sin of ingratitude. While ruminating upon these matters, I observed a book lying upon the small dressing table: my spirits being greatly agitated, I opened the book, with a view of reading to compose myself for sleep—it was a bible! on reading, I came to these words from Jeremiah, "It is of the Lord's mercies that we are not consumed, because his compassions fail not."—These words were the singular expression the farmer used in his prayer, which more than any other struck me with my ingratitude. I read on, and forgot the fatigue of my body until my light expired: I then threw myself on the bed, and for the first time in my life, heaved a penitential sigh. The Lord was pleased by his spirit to show me I was a great sinner; I sought for mercy, and the Lord heard my supplications. I continued a few days with this affectionate family, and when I left my hospitable and Christian host, I could bear testimony to the truth of the promises of God in Christ Jesus, having his spirit, wherever we ever met, mercy, for his great love wherewith he loved us, even when we were dead in sin, hath quickened us together with Christ." "By grace we are saved."—*Mar. Mag.*

Letter to the Editor of the Baptist Register dated Sept. 26, 1825.

Dear Sir,—The Cayuga Baptist Association held their annual meeting on the 21st and 22d of the present month.—The weather was unpleasant, but the assembly was large. We enjoyed the society and preaching of a number of brethren from abroad; and we trust that some good may be seen after many days.

I am happy to state that the Association followed the example of those to the east, and has resolved itself into a Missionary Society, auxiliary to the Baptist Convention of the State of New York, and recommended to its constituent churches, to form themselves into Branch Societies.

Many of the churches of this body, during the last year, have enjoyed a refreshing season. The accession of numbers has not been large, in either of the churches, compared with revivals in the south, yet several of them have had good additions. The whole number added to the Association by baptism the year past, is 269. May the work of the Lord increase and abound more and more, and all who love Zion, pray for her prosperity.

Yours in the best of bonds,
E. W. MARTIN.

THE LORD'S PRAYER ILLUSTRATED.

Our Father, Isa. 63. 16.
By right of creation, Mal. 2. 10.
By bountiful provision, Psal. 145. 16.
By gracious adoption, Eph. 1. 5.
Who art in Heaven, 1 Kings. 8. 43.
The throne of thy glory, Isa. 56. 1.
The portion of thy children, 1 Pet. 1. 4.
The temple of thy angels, Isa. 6. 1.
Hallowed be thy name, Psal. 115. 1.
By the thoughts of our hearts, Psal. 86. 11.
By the words of our lips, Psal. 51. 15.
By the work of our hands, 1 Cor. 10. 31.
Thy kingdom come, Psal. 110. 2.
Of Providence to defend us, Psal. 17. 8.
Of grace to refine us, 1 Thes. 5. 23.
Of glory to crown us, Col. 3. 4.
Thy will be done on earth, as it is in Heaven, Acts 21. 14.
Towards us without resistance, 1 Sam. 3. 18.
By us without compulsion, Psal. 119. 36.
Universally, without exception, Luke 1. 6.
Eternally, without declension, Psal. 119. 93.
Give us this day our daily bread, Of necessity, for our bodies, Prov. 30. 8.
Of eternal life, for our souls, John 6. 34.
And forgive us our trespasses, Psal. 25. 11.
Against the commands of thy law, 1 John. 3. 4.
Against the grace of thy gospel, 1 Tim. 1. 13.
As we forgive those that trespass against us, Matt. 6. 15.
By defaming our characters, Matt. 5. 11.
By embezzeling our property, Philen. 18.
By abusing our person, Acts 7. 60.
And lead us not into temptation, but deliver us from evil, Matt. 26. 41.
Or overwhelming affliction, Psal. 130. 1.

Of worldly enticements, 1 John, 2, 15.
Of Satan's devices, 1 Tim. 3, 7.
Of error's seduction, 1 Tim. 3, 10.
Of sinful affections, Rom. 1, 26.
For there is the kingdom, and the power, and
the glory, for ever, Jude 25.
Thy kingdom governs all, Psal. 103, 19.
Thy power subdues all, Phil. 3, 20.
Thy glory is above all, Psal. 148, 13.
Amen, Eph. 1, 11.
As it is in thy purposes, Isa. 14, 27.
So it is in thy promises, 2 Cor. 1, 20.
So be it in our prayers, Rev. 22, 20.
So it shall be to thy praise, Rev. 19, 4.
Faint from *Bernard's Thesaurus*.

From the *Connecticut Observer*.
UNIVERSALISM.

Mr. Editor.—I have known some well meaning persons who were unacquainted with the multiplied forms which error assumes, or with its tendency to depart farther and farther from the truth—and who at the same time, from a desire to avoid discussion, and from a wish to think as favourably as they could, of the sentiments of others, assert that the doctrines of Universalism cannot be so pernicious as they are represented, since they differ from those of the Orthodox, only in the single article of the duration of punishment. In reference to persons of this description, especially, I send you a few suppositions respecting religious sentiments.

Suppose, then, a body of men were to hold the sentiment, 1. *That men are fully punished for their sins, in this world—and of course, will enter heaven, immediately after death.* 2. *That we learn nothing relating to the loss of the image of God in scripture; that this is one of the many inventions which man has sought out, and which God is to destroy;—of course denying the need of renovation.* Suppose they hold, 3. *That Christ is not God—that if the doctrine of the Trinity be true, Jesus Christ is not one of the three persons in the Godhead;—that there is an impossibility of proving the Trinitarian scheme, at the same time preserving the integrity of the scripture.* Suppose, 4. *They deny that Christ has died for some and borne their punishment, whereby they are liberated from the sentence of endless ruin; and ask 'on what authority this statement is made, as it not only opposes the scriptures, but is a most palpable violation of justice; of course, denying the atonement, in every sense, in which it is held by the Orthodox.* Suppose, 5. *They hold that every man will be punished to the full amount which his sins deserve, and none the less, on account of the atonement made by Jesus Christ; of course, that repentance for past offences, does not, in the least, mitigate ery to remit punishment; since he has positively declared that the sinner shall die, and that should not the sinner die according to the original and unchanging import of the threatening, the veracity of God must be sacrificed.* Suppose, 6. *They deny that belief or unbelief makes the least difference as to our destiny in the future state, so far as respects the point, whether we shall be admitted to heaven, or banished to hell;—for if we believe, we shall suffer the full penalty due to our sins;—and if we disbelieve we shall suffer no more. By believing the truth, we may avoid future sins, and their punishment;—but as respects past offences; it is all the same, whether we repent or not—believe or not.* Suppose any body of men were to hold these sentiments, I appeal to the candid reader, whether they would not as widely differ from the sentiments of the Orthodox, as the rising sun is from the west?—Let then, the distance be fully kept in view—and let no one, on a subject so solemn, feel that the difference is small. If the sentiments I have supposed are correct, the sentiments of the Orthodox, (and which they believe are warranted by the word of God,) are as false and absurd as the religion of the Hindus; and if the sentiments of the Orthodox are correct, for one, I must say, that the doctrines I have supposed, are utterly another Gospel than that of Jesus and his Apostles. Yours, &c.

GALVANISM AND ARMINIANISM.

A young minister, about three or four years after he was ordained, had an opportunity of conversing familiarly with the great and venerable leader of the Arminians in this kingdom, and wishing to improve the occasion to the utmost, he addressed him nearly in the following words: "Sir, I understand that you are called an Arminian, and I have been sometimes called a Galvanist, and therefore I suppose we are to draw daggers. But before I consent to begin the combat, with your permission, I will ask you a few questions; not from impertinent curiosity, but for real instruction." Permission being very readily and kindly granted, the young minister proceeded to ask, "Pray sir, do you feel yourself a depraved creature, so depraved that you would never have thought of turning unto God, if God had not first put it into your heart?" Yes, says the veteran, I do indeed. "And do you utterly despair of recommending yourself to God by any thing that you can do, and look for salvation solely through the blood and righteousness of Christ?" It is, solely through Christ.—"But, sir, supposing you were first saved by Christ, are you not, some how or other, to save yourself afterwards by your own works?"

No, I must be saved by Christ, from first to last. "Allowing then that you were first turned by the grace of God, are you not, in some way or other, to keep yourself by your own power?" No. "What then are you to be upheld every hour and every moment by God, as much as an infant in its mother's arms?" Yes, I have no hope but in him. "Then, sir, with your leave, I will put up my dagger again, for this is all my Calvinism; this is my election, my justification by faith, my final perseverance. It is in substance all that I hold, and as I hold it, and therefore if you please, instead of searching out terms and phrases to be a ground of contention between us, we will cordially unite in those things wherein we agree."

The Arminian leader was so pleased with the conversation, that he made particular mention of it in his journals; and notwithstanding there never afterwards was any connexion between the parties, he retained an unfeigned regard for his young inquirer to the hour of his death.

ASSOCIATION AND ORDINATION.

The Wendall Baptist Association held its first session at the Baptist Meeting-house in Royalston, Mass. on the 28th and 29th of September. It consists of 7 churches, which, for their better accommodation, were dismissed from the Leyden and Dublin Associations. On Wednesday, at 10 o'clock, Rev. Elisha Montague preached an interesting discourse from Psalm xlii. 4. "There is a river, the streams whereof shall make glad the city of God." The business of the Association was then attended to with interest and delight. Although no special effusions of the Spirit of God had been poured out in general in the churches, yet union and brotherly love were their peculiar characteristics, as represented by their letters and Messengers. The church in Wendall has shared richly of divine goodness the year past. Many souls in that place have been hopefully brought to the knowledge of the truth, and a goodly number have already united with the Church. At 4 o'clock, the Rev. Mr. Kimball of Middleborough, Mass. gave an interesting and spirited discourse from Nehemiah vi. 11.—"Should such a man as I be?" Solemn and interesting meetings were held in several places in the evening. Thursday morning the concerns of the Association were resumed, and at 11 o'clock, Rev. Mr. Elliot preached an instructive and pleasing missionary discourse from the words of our Saviour, concerning the pious and benevolent act of Mary. "She has done what she could, after which cause of missions. The services of the forenoon were devoted to the solemn ordinations to the work of the gospel ministry, the Rev. Asaph Merriam as pastor of the Baptist Church in Royalston; Rev. Whitman Metcalf a member of said church who has engaged as a domestic Missionary, under the direction of the Massachusetts Baptist Missionary Society, and Rev. Elias Johnson, who is devoting his labours to the Baptist Church in Sunderland and Montague. Rev. Elijah Montague, of Leverett, offered the introductory prayer; Rev. Stephen Chapin, D. D. of Waterville Me. delivered a very interesting and pertinent discourse from Prov. xi. 30. "He that winneth souls is wise." Rev. David Goodard of Wendall, offered the consecrating prayer; Rev. Elisha Andrews of Princeton gave the Charge; Rev. Ezra Goring, of Niles, and James Parsons gave the Fellowship of the Churches; Rev. Joseph Elliot of New Ipswich, N. H. addressed the Church and Congregation; and Rev. Thomas Rand of West Springfield made the Concluding prayer; Psalm and Benediction by the Pastor elect.—All the services were appropriate and highly interesting to a crowded and respectable audience. Thus closed one of the most solemn and delightful seasons seldom enjoyed. We think it could truly be said, We sat together as in heavenly places in Christ Jesus; while God's banner over us was love; and we can but indulge the pleasing hope that impressions were made which will eventuate in the advancement of the kingdom of Christ.—*Christian Watchman*.

A SINGULAR TRANCE.

About the time of the persecution in Scotland, Mrs. Erskine was taken suddenly ill, and to all human appearance died. On her finger was a ring, which her relatives attempted to take off; but being so much swollen, it was found impracticable. Accordingly she was buried with it on. The sexton being informed of this circumstance, went at night to the grave—dug up the coffin—broke it open—and began to cut the finger on which the ring was placed, with a penknife. The blood flowed out; when she exclaimed, "O it is painful!" upon which the sexton was alarmed, and fled with precipitation. She immediately arose, went home, and knocked at the door. Mr. Erskine says "who is there?" she answers "open the door;" when he replies, if my wife had not been buried, I should believe that I hear her voice." The door was opened, she entered the house to his joy and astonishment.

After this remarkable occurrence, Mrs. Erskine lived several years, and bore Ebenezer Erskine, a celebrated Scotch divine, author of a large volume of sermons. Mrs. Erskine, on account of the persecution, was obliged to flee to Bass, a small island near Sterling, where the above performance was born. She called his name Ebenezer, in token of her deliverance; which signifies *hitherto hath the Lord helped me*. Well may it be said, how wonderful and mysterious are the ways of Divine Providence.

ORIGIN OF CAMP-MEETINGS.

Camp-meetings originated in the Presbyterian church of the General Assembly about the year 1800, at the time of an extensive revival of religion in the western and southern sections of the United States. They owed their commencement to necessity; for so great were the assemblies on communion occasions, that there appeared to be no way in which they could be accommodated but by bringing their waggons with necessary provisions, and encamping on the ground. Presbyterians of the General Assembly, long since, discontinued the practice of holding Camp-meetings; but it was taken up and has since been pursued by other denominations.—*Pittsburgh Rec.*

Extract of a letter prepared by the Rev. Asahel Morse, Pastor of the 1st Baptist Church in Suffield, to the Hartford Baptist Association, held at Litchfield, on the 5th and 6th inst.

BELOVED BRETHREN,

We have reason to sing of Mercy, in the midst of Judgment.

Our sins have provoked the Lord, and our iniquities have hidden his face from us.

We have found by unhappy experience, that the way of transgression is hard.

But the Lord hath respect unto his covenant; "The spirit from on high is poured" on this town; and we are enjoying some tokens of Divine favour. Jehovah Jesus, is reclaiming his backsliding children, and reconciling sinners by the blood of his Cross.

"While iniquity abounds, and the love of many waxeth cold," God is accomplishing his promise to his co-eternal Son, "A seed shall serve him," and "He shall see of the travail of his soul, and shall be satisfied!"

While Deists, Arians, Socinians, and Unitarians, undervalue the vicarious sufferings of Him, of whom it is said "Thy Throne O God, is forever and ever," we rejoice, that He shall reign forever; and that, "Of the increase of his government and peace, there shall be no end."

FOR THE CHRISTIAN SECRETARY.

"For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." Acts 1, 5.

This prediction was fulfilled on the day of Pentecost. When that day had fully come, the Apostles convened at a certain place, with one accord, and suddenly the Holy Spirit was poured down in such copious effusions, as to be like a rushing wind, and to fill the house where they were sitting.

This was the first time, that the gospel was preached to the Jews, after the ascension of Christ. The effect produced on the Apostles by being baptized with the Holy Ghost, was such as to enable them to speak different languages; so that each individual present, had an opportunity of hearing the gospel preached in his own dialect. When the gospel was first preached in a public manner to the Gentiles, it appears that the power and glory of God, were manifested in a similar way. After Peter had been taught in a vision, not to call the Gentiles whom God should cleanse, common or unclean, he went immediately, nothing doubting, and preached to them the gospel of the son of God. "And (says Peter), as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost." In the next verse, he gives us to understand, that the baptism of the Holy Ghost, produced the same effect on the Gentiles, who were the subjects of it, as it did on those who were thus baptized on the day of Pentecost.—Those, I think, are the only instances of the kind which have ever been witnessed, in the church of God, since the advent of the Messiah. It is plainly evident, that this kind of baptism ceased with the age of miracles, yet how often do we hear professors of religion praying to be baptized, and even re-baptized with the Holy Ghost. But notwithstanding the Apostle Peter, was not only present, but even preached on the occasion, when some of the Gentiles were thus baptized, yet it is evident, from his own language, that he was not re-baptized. And there is no evidence in the word of God, that any person was ever baptized the second time with the Holy Ghost. Here permit me to notice the impropriety, of prayers similar to those which I have already mentioned. If it is true that the same cause will produce the same effect, and also that which is without faith is sin, then I must conclude that prayers of this description are sinful. For I am far from believing that those persons who call on God to baptize them with the Holy Ghost, ever conceive the idea, that He will so overwhelm them with His spirit, as to enable them to speak all languages, to heal the sick and to raise the dead. The common assertion, that all who are born of God are baptized with the Holy Ghost, is incorrect; for if this assertion were true, then it would follow that the Apostles of our Lord, and the 70 disciples which he sent out to preach his Gospel, together with a multitude which our Saviour called

his sheep, and to whom he promised eternal life, were never Christians until after his resurrection. In short, it would follow that there was never a saint on earth, until the day of Pentecost. Finally, brethren, let us be consistent. Let us enquire of God for those things which he has promised to bestow. Let all those who have obeyed the command, to "repent and be baptized," pray earnestly for the blessing which God has promised to grant unto them, viz. "the gift of the Holy Ghost." With this blessing poured into the soul, the followers of the Lamb will be enabled to rejoice ever more, and in all things to give thanks. It will serve to increase their faith, to strengthen their hope and to animate their souls. It will enable them to fight the good fight, and to keep the faith; until they shall be discharged from their arduous warfare, and be called home, to enjoy consummate bliss, in the full fruition of the upper world—where the wicked will cease from troubling, and the weary be at rest.

R. W.

INTEMPERANCE.

Extracts from a sermon delivered at Hartford, before the Society for the suppression of intemperance, May 4, 1835.

BY REV. THOMAS ROBBINS.

"The occasion of our present meeting, at the appointment of the respectable Society for the suppression of intemperance, requires that something should be said in reference to the particular object of its institution. No evil prevails in our country which is more injurious to the welfare of the community, none which produces so much individual distress, and none which is more menacing to our national prosperity, than intemperance. In addition to its own immediate evils, it is the prolific germ of almost every other vice. But it is not my purpose, at this time, my brethren, to attempt a delineation of the terrible evils of this vice;—this has been often done with great ability and effect, and the facts are too visibly evident to us all. But the most important object, is to seek to discover and pursue such measures as may tend, if possible, to mitigate the evil, to rescue immortal souls, from death, and save our country from the righteous judgments of an offended God. And I would observe, in the first place, for your encouragement, much has been done. The measures that have been adopted, within a few years, to diminish this evil, or to prevent its further progress, have had a most important effect. The warnings of the pulpit, the admonitions of the press, the formation of societies, and the measures adopted by various public bodies, have succeeded in fixing public attention with deep interest upon this alarming and disgraceful vice,—have reformed numbers, have produced exertions which have reclaimed many more; and preserved many from the fatal snare. Notwithstanding all that is said, I am not convinced that the evil is, at present, increasing in our country. More spirits may be sold in stores and shops, in proportion to the population, than there was twenty or thirty years ago, but there is much less in taverns; and the number of taverns, relatively at least, is much lessened. The use of spirits, with the leading and influential classes of the community, is much diminished; and it has become disreputable for such to hold convivial meetings, and drink to excess. Within our recollection, this was, unhappily, the case. The ability to bear an unusual quantity of liquor, has almost ceased to be an enviable distinction, even with the vulgar. Contests of that nature, I suppose, are few to what they have been. Many have been reformed. Not many habitual drunkards, for this, like other vices, when carried to its extent, and confirmed by long indulgence, overpowers the whole man. The victim is seldom released from its power. But many that were entering on the fatal course, that were adopting habits of frequent drinking, or associating with such company, as would naturally lead to confirmed intemperance, have been arrested in their course, and have become temperate, virtuous, and happy. Of taverners and traders not a few, much to their honour, firmly refuse to avail themselves of the profit of their sales, because they perceive that it must be the price of reputation, of life, of the soul. These effects, with others which might easily be mentioned, have resulted principally from the divine blessing on the exertions that have been made. And they afford ample encouragement to induce us all to persevere in the work.

"One thing to be considered in our efforts to suppress intemperance, is not to attempt too much. The vicious are never reclaimed till their understandings are convinced of their faults, and their danger. And there are but few who will believe that ardent spirits and wines ought to be totally disused. It is important to convince the intemperate, and those who are in danger of the fatal course, that your sole object is to do them good, that you are not actuated by any motive of interest or unkindness, but, simply, by a desire for their benefit. In all measures for the suppression of intemperance, the primary object is, to preserve those who are exposed to danger, rather than to reform such as are

confirmed in the vice. Experience teaches that no vice holds its victims in more unrelenting bondage than this. Some are reclaimed even from the lowest state, to teach us never to remit our exertions; but those cases are few. Our hope must be from those who are beginning the evil course, and those who, by reason of circumstances, are in peculiar danger. With such, much may be done. And if all were done that might be, the evil which now threatens our country with calamities not to be estimated, and threatens immortal souls with endless pain, would, in a few years, cease to be formidable. The course of the intemperate is short. Their deadly vice will soon carry them to the eternal world, and they will learn their unalterable, endless destiny. And if those of whom there is hope, can be arrested in their career, and plucked as brands from the burning, the number of the intemperate will be rapidly diminished—the present generation will be relieved from its greatest stigma, and myriads of souls saved from eternal woe. A powerful means by which this and every reformation is to be effected, is example. If intemperance is ever suppressed in our country, if its fatal progress is arrested, it must be, in a great degree, by the prudent example of the better and more influential classes of the community. This is an important and solemn duty. God has so constructed human society, that our relations are indefinitely interwoven—that the example of one has great influence upon others. No one will go to the bar of God alone. Each one will there see many who have been benefited or injured by his example. The afflicted sufferer in the parable, prayed that his brethren might not come to join him, knowing that they had been corrupted by his evil sentiments and conduct, and would be his perpetual tormentors. In our example respecting the vice we now contemplate, it is important to avoid the appearance of evil. We are not only to omit such a use of spirits as may be done with a consciousness of not violating the principles of temperance, but, as far as possible, to give no occasion to the uncandid and the wicked to censure our practice or vindicate their own.

In all your commendable exertions, my brethren, for the suppression of intemperance, or any other vice, your principal dependence must be on the gospel of the grace of God. The vices and passions of men are too strong for human power. The Pagan world could do nothing to control them, because they were destitute of the sanctions of the universal government of a holy God, and the retributions of eternity. Without the influence of these upon the consciences of men, very little can be done to reclaim the wicked, or prevent others from following their pernicious ways.

A person confirmed in the practice of intemperance, almost invariably, neglects the house of worship, and neglects his bible. These bring to his view the danger of his course, and warn him to repent. He therefore avoids them. For the same reason it is most important that those who are in danger of these evils, should be kept in the way of God's appointed means of grace. These have a powerful tendency to keep the conscience alive to invisible realities, to preserve divine truth in the mind, and to present living examples of the comforts and privileges of a virtuous life. Apart from the ordinances of God, the subject is exposed to all the assaults of temptation; in the observance of them, he is in the place of divine influences, where the Spirit of God is striving with the consciences of sinners, and bringing them to an eternal union with their Lord and Saviour. No morality is without defect but that of the bible, and nothing less than the wisdom and power of God can enlighten the dark mind, can reclaim the erroneous, can reform the ungodly. But these will be exercised to give efficacy to his own holy institutions. For the preaching of the cross is to them that perish foolishness; but unto us which are saved, it is the power of God."

Finally, brethren, be not discouraged—be not weary in well doing. The measure of success is not our rule of duty. We are to go to the work to which the wisdom of God may call us, and labour with assiduity and perseverance, leaving events with him. We are accountable for the performance of our duty, but not for its success.

For the Christian Secretary.

1st Cor. vii. 13.—*Wherefore if meat cause my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend—not offend my brother.*

The example of those who possess our confidence and esteem, exerts a powerful influence upon us—Those who are held by us in reputation for wisdom and honor, sway our minds, and our conduct, and by an insensible progress, we become assimilated to their characters.

This the Apostle well knew; and therefore he felt the importance of setting a holy example before the world, and his brethren of the Church of God.

To him many things were in themselves lawful, but he deemed them not expedient to be performed, because they would not edify others.

Paul would have been in no danger himself of becoming an idolater, had he

eaten of the meat which was offered to idols, because he rightly judged, "that the idol was nothing in the world," yet he would not eat such meat, lest he should embolden the brother of weak mind or conscience, to eat the meat with conscience toward the idol.

Although we have at this day, in this land, no professed idolaters, who offer sacrifice at the shrine of Heathen gods, yet we have much idolatry still remaining. The honors, wealth, and sensual pleasures of the world, are eagerly pursued by mankind; like Bunyan's pilgrim at Vanity Fair, we are surrounded by a vast variety of fascinating objects, which claim our devotion. When we see the professed disciple of Christ, who is in reputation for piety and stability of character, descend so low as to pursue any earthly object, to the apparent neglect of eternal things, we may expect soon to witness the unfavourable effects of his fall, in the lax state of morals in those around him.

If the world gain possession of his heart, and from its fulness the language of his lips is confined to things which are seen and temporal; those around him will take occasion to cast off the fear of God.

If he visit places of vain amusement, others who look up to him for an example, will take the liberty to sin without restraint. If he eagerly pursue the honors of the world, that "pull of noisy breath," while his soul will reap the benefit, his example will lead others to condemn the religion of the humble Saviour, who declared his kingdom was not of this world.

The influence of example is indeed potent.—Watchfulness, meditation and prayer, therefore become the duty of every professed follower of the Saviour. These are the appointed means by which the Christian may advance in divine knowledge. If these are neglected, the soul becomes barren—the affections become worldly—and the conscience defiled by sin, and the external deportment will be unsavoury. While a spirit of prayer, meditation & watchfulness is cultivated, the conscience will be tender—the mind spiritual—the affections holy—and the conduct such as becometh the Gospel of Christ.

Under the influence of this temper, the Christian will be careful not to give just cause of offence to Jew or Gentile, or the Church of God. He will be careful that his example shall draw none into error either of faith, or practice. And in order to avoid this, he will search diligently the sacred scriptures, and make them his constant directory.

He will consider that many things which it might be lawful for him to do as an individual, are not expedient, seeing he may thereby be in danger of injuring others, whose minds are less matured.

He will therefore bear the infirmities of the weak and not seek to please himself.—He will deny himself, take up his cross, and thankfully follow the Redeemer. He will be patient toward all men, and labour for their conversion to God; while he will especially endeavour to support the feeble minded among the flock of Christ.

The Apostle Paul might go into an idol's temple and be in no danger of worshipping the idol, or of imbibing the doctrines or spirit of the idol worshippers; yet he would not go unless it was for the purpose of exposing the awful delusions of the votaries of idolatry, lest his example should encourage others less strong, to go in the way of temptation.

The resolution of Paul suggested in the words first cited, and his example, are worthy of universal imitation.

CHRISTIAN SECRETARY.

HARTFORD, MONDAY, OCTOBER 24, 1825.

Forbearing one another in Love—Paul.

Christian forbearance is a duty of primary importance. To maintain that firmness and consistency of character which should mark the disciple of Christ, and at the same time to condescend to the weakness and infirmity of others without giving countenance to their imperfections, requires much of that wisdom which cometh from above.

It is natural to men to become proud of their own attainments, and to look down with contempt upon others, while themselves perhaps may be wanting in some excellence, that is possessed by those who are by them contemned.

Human nature in its most refined condition is but the faint image of what it once was.—Man in his fallen state may be fitly compared to the shattered fragments of the once beautiful tower, which has become a heap of ruins. We find here and there, a single arch or column which denotes its former glory; but it is in ruins.

Encompassed with imperfections, and liable to sin, it becomes our duty not to "be high minded, but to fear; let him that thinketh he standeth take heed lest he fall." Such are the admonitions of Him who needed none to testify of man, for he knew what was in him; and in all our intercourse with men we need to feel the force of the direction, "consider thyself also lest thou be tempted."

If we duly consider our own frailty, the exposure of our judgment, and feelings to a wrong bias, and the limited horizon which we survey, it will lessen our danger of indulging in a cen-

sorious spirit.—It is extremely difficult for us at all times to determine with accuracy what are our own motives of action, much less can we determine the secret motives which may actuate others.—It is very necessary then that we cherish a spirit of forbearance towards those around us.

The apostle requires this as a duty incumbent on the church of God. "Forbearing one another in love," Christian affection, when cultivated and enjoyed, will lead to the exercise of forbearance in all our transactions both in the church, and in our intercourse with the world. In proportion as the importance of this excellent disposition, this heaven born grace is felt, anger, wrath, strife, debate, jealousy, and backbiting, will cease, & brotherly kindness, and charity will prevail.—If we are influenced by this spirit—if love be the basis of our forbearance, it will urge us to faithfulness; We shall be disposed to counsel, reprove, rebuke with all long suffering.—And if in this way we inflict wounds, they will be salutary, being the wounds of a friend.

We learn that the gracious influences of the Divine Spirit continue to distill upon some of our Churches.—Many of the young are led to seek their Creator in the days of their youth, and some of the middle-aged are made to feel the authority of the command, to seek first the kingdom of God and his righteousness—while a few of hoary hairs, are called at the eleventh hour—how solicitous does it become all to be, to form that acquaintance with God's method of salvation, that thereby good may come unto them. How inconceivably wretched are those persons to whom God shall say, Behold ye despisers, and wonder & perish, for I work a work in you days, a work which ye will not believe though a man declare it unto you.—We have reason to fear there are many such characters among our friends and acquaintances.—To them the messages of God's grace possess no attractions; but although often reprov'd, they still harden their necks, and must suddenly be destroyed, and that without remedy.

The letter from Rev. John Foster on the 4th page, to his afflicted friend, is worthy an attentive perusal. Also his reflections on the same page are important.

HARTFORD BAPTIST ASSOCIATION.

The thirty-sixth anniversary of this body was held with the Baptist Church in Litchfield, on the 5th and 6th inst.

Rev. Augustus Bolles, of Windsor, was chosen Moderator. Deac. Joseph B. Gilbert, Clerk.

Rev. Cyrus P. Grosvenor, of Hartford, was elected standing Secretary.

State of the Association agreeable to the returns from the several Churches. Added 103. Dismissed, 70. Excluded, 28. Died, 49. Present number, 2679. Number of Churches 32. Ordained Ministers, 25. Licentiates, 2.

OTSEGO BAPTIST ASSOCIATION.

This Association held its Annual meeting at Butternuts, New York, on the 7th and 8th of September, 1825.

Introductory Sermon was delivered by Elder Jason Lathrop, from 2d Corinthians, ii. 11.

Elder J. Lathrop, was chosen Moderator, and Elder Ebenezer Loomis, Clerk.

State of the Association as follows.—Added, 127. Dismissed, 94. Excluded, 33. Died, 17. Present number, 1709.

A number of communications are on hand which shall receive due attention.

A. S. has been under consideration, and as the subject discussed is local in its application, and would not, we think, be particularly interesting or useful to the public, we must excuse ourselves from inserting it.

General Intelligence.

BY HIS EXCELLENCY

OLIVER WOLCOTT.

Governor and Commander in Chief in and over the State of Connecticut.

A PROCLAMATION.

It having pleased Almighty God, through the year which is now drawing to a close, to bestow upon the people of this State, numerous and unmerited blessings, flowing from His superintending Providence and increasing bounty; and it being a like the dictate of reason and the voice of free will, that special seasons be set apart, in which public acknowledgments of the Divine Goodness may be made, with devout prayers for a continuance of His blessings, and sincere desires, that suitable impressions may thereby be made on our hearts:

Impressed with these truths, and in accordance with the usages of our ancestors, I have thought fit to appoint, and I do hereby appoint THURSDAY, the twenty-fourth day of November next, to be observed throughout this State, as a day of public THANKSGIVING, PRAYER and PRAISE to ALMIGHTY GOD. And I do accordingly recommend to all the people of this State, to assemble on that day, in their respective places of public worship, and with their pastors and spiritual teachers, to present to our Heavenly Father the homage of sincere and thankful hearts, for all His goodness and loving kindness to us: That he has blessed the industry of his people; caused the fruits of the earth to grow, and be gathered for the sustenance of man and beast; and made the heart of the husbandman to rejoice: That he has averted contagious sickness from our borders, so that the voice of health has

been heard in our streets: That He has extended the benefits of science and the arts, and the blessings of Religion, and enabled the people to continue the manifestations of a spirit of order, of progressive improvement, and of practical piety.

And while presenting these, our thank-offerings, to beseech Him that He would teach us rightly to understand, and duly to estimate the mercies, which have been bestowed upon us; that they may shew us our dependence upon Him, lead us to repentance for our sins, and reformation in our lives, and enable us to conform to the perfect example of His son, our Saviour and Judge, who has brought life and immortality to light.

At the same time, to offer sincere prayers, that He would bless the President of the United States, and all others in authority in the national and state governments; prosper the labours of every branch of industry; extend the lights of science and the arts; continue the blessings of peace and concord; give permanency to our religious, literary and civil institutions; and, through the instrumentality of His Holy Gospel, and His Divine Spirit, make this land of freedom, a place where He shall delight to dwell, and its inhabitants a people, whom He will own and bless: That He would vouchsafe His mercies to the whole family of mankind; break up the habitation of cruelty; destroy the power of the oppressor; give freedom to the enslaved nations, and efficacy to all means for extending the blessings of civilization, instruction, and pure and undefiled religion; and that he would cause the whole earth speedily to be filled with his glory.

All servile labour and vain recreation on said day, are by law forbidden.

Given under my hand, and the Seal of the State, at Litchfield, this third day of October, in the year of our Lord, one thousand eight hundred and twenty five, and in the fiftieth year of the Independence of the United States of America.

OLIVER WOLCOTT.

By His Excellency's Command,

THOMAS DAY, Sec'y

The Rhode Island American and Providence Gazette are now united, and printed on a sheet of Super Royal. The first number is just published, and makes a very respectable appearance, both as to its typography and its contents. It is now published by Messrs. Charlie and Brown.

From the Columbus (Ohio) Gazette.

A New Mill Power.—Augustus S. Kirk, of Stark county, in this state, has invented and exhibited to public view, in full operation, a new Steam Engine, which he calls the "Specific Steam Engine," and which has been particularly examined by a number of gentlemen, whose names are published, and who pronounce it to be a complete power for driving mills or machinery of every description.

The principles of the Specific Steam engine are as follows: A bay or cistern made of plank ten feet square, and ten feet high; this contains a water wheel of nine feet in diameter, and nine feet long in the bucket; this wheel is encompassed by a covering of half an inch plank, fitted as closely as may be, without touching the wheel; this covering has an opening in its lengthwise of the buckets, and nearly or quite perpendicularly over the centre of the wheel, and is about two feet wide the whole length of the wheel; this water wheel is built on the plan of an overshot mill wheel; the aperture in the covering above is to let steam out and water in—and immediately under the wheel there is another such aperture in said covering, one part of which is to force the steam through into the inverted buckets, and the other part is to let the water escape from the buckets; and the arch boiler, with a steam aperture the whole length, is under the whole.

The Philadelphia Democratic Press of yesterday, says a letter from Kentucky mentions that Isaac B. Desha has again been convicted of the murder of Baker, and that the Judge has again granted a new trial!! How long will the arm of justice be stayed.—N. Y. Statesman

We learn says the Salem Gazette, from Captain Shaw, of the Schooner Thern, which arrived at Boston on Sunday, from St. Isabel, Spanish Main, that while lying there, a boat was descried floating among the Reefs. On boarding her there were found four Indians, three of whom were dead, the other nearly so. The survivor stated that they were at work on board a brig on the Indian Coast near Rio de la Hache, and that being intoxicated they had thrown the captain, mate, and crew overboard, and then drifted out to sea in the boat. Eight muskets, several blunderbusses, &c. were found in the boat, and from her build, &c. it was presumed she was an English brig from Jamaica. The fate of the vessel was unknown.—B.

Mexico.—The last accounts from Central Mexico, state, that Chihuahua, formerly a province of Mexico, called the Intendency of Durango, has become an independent state. It contains 129,247 miles, and its population is about 160,000.—B.

Our Boston Correspondent, Mr. Topliff, writes us as follows, under date of the 31st inst. "The wind being at N this morning has driven the smoke from the wood on fire near the Penobscot, in this quarter, so that the city and harbour is completely enveloped."—Gaz.

A Novel Sight.—A vessel has arrived at this port, by emigrants from Norway. The vessel is very small, measuring as we understand only about 360 Norwegian lasts, or forty-five American tons, and brought forty six passengers, male and female, all bound to Ontario county, where an agent, who came over some time since, purchased a tract of land. The appearance of such a party of strangers, coming from so distant a country, and in a vessel of a size apparently ill calculated for a voyage across the Atlantic, could not but excite an unusual degree of interest. They have had a voyage of fourteen weeks; and are all in good health and spirits.

An enterprise like this, argues a great deal of boldness in the master of the vessel, as well as an adventurous spirit in the passengers, most of whom belong to families in the vicinity of a little town at the south western extremity of Norway, near Cape Stavanger.—Those who came from the farm are dressed in coarse cloths of domestic manufacture, of a fashion different from the American; but those who inhabit the town, wear calicoes, gingham, and gay shawls, imported we presume from England. The vessel is built on the model common to fishing boats on that coast, with a single mast and topsail, sloop rigged. She

passed through the English Channel, and as far south as Madeira, where she stopped three or four days, and then steered directly for New-York, where she arrived with the addition of one passenger, born on the way.

It is the captain's intention to remain in this country, to sell his vessel and prepare himself to navigate our waters, by entering the American Merchant service, and learn the language.—N. Y. Daily Adver.

KENNERLY, Oct. 8.

Distressing Occurrence.—We learn the following particulars of a distressing occurrence which took place in Elliot, in this county, since our last.

On Tuesday morning last, Mr. Neale of Elliot, immediately after rising expressed his determination to kill his Cat, and commenced a pursuit of the animal for that purpose; not the Cat running under the pigsty, he followed, and with an axe, endeavoured to raise the flooring, when Mrs. Neale, who was at the time near by gathering chips, told him that he should not kill the Cat, upon which he raised the axe and struck her a blow on the shoulder which brought her to the ground, he then by another blow severed her head from her body. The neighbours hearing an unusual disturbance, repaired to the spot, where they found Mrs. Neale a lifeless corpse, covered with blood.

To the insanity of Mr. Neal is ascribed this shocking and unnatural Murder, as it is stated that about nine years since he was partially deranged, and from his manners & actions, he is now thought to be labouring under a similar disorder of the mind.

Mrs. Neale has left several young children to deplore the shocking and untimely death of a kind and affectionate mother, and to weep over the misfortunes of a wretched father.

On Tuesday evening last, as Ralph Lockwood, Esq. of New York, then on a visit to this place, was proceeding towards his father's residence, about a mile from this village, he was attacked in the most wanton and unprovoked manner, by some person in the highway a short distance from this village, who first attempted to trip him as he passed, and then following him a short distance, threw a stone, which inflicted a wound upon his head, and knocked him down. As he recovered from his insensibility, his cries of MURDER, induced the wretch to retreat. The supposed offender has since been apprehended and bound over for an assault with intent to kill. Mr. L. has since recovered from the injury, which was less dangerous than was at first apprehended.—Westchester Herald.

LA FAYETTE'S TRUNK, CARRIAGE &c.

It is stated in the western papers that the trunk containing the papers and valuables of Gen. La Fayette, which were sunk in the Steamboat Mechanic, on her passage from Nashville to Louisville, have been recovered, and that they have little or no injury. We believe all the articles belonging to the General, which were on board, have been recovered.—His watch, which in the haste of quitting the cabin, as the boat was sinking, was left in his berth, was found in the berth, after the boat was raised, and forwarded to him before he left this city. The body of his travelling carriage floated from the deck of the boat, as she went down, and was picked up some miles below; the wheels did not float and were raised with the boat; so that the carriage was entirely recovered, and was sent down to New-Orleans; from there it has been shipped for France, and will be preserved by the General at La Grange, as an object of interest to his family and friends, as the vehicle in which he performed his immense journey through the United States.—Nat. Intel.

ORDINATION.

Ordained at Ellinburg, Saratoga co. N. Y. on the 24th of September ult. Br. David Corwin, to the work of the Gospel ministry. Eld. William Groom of Broadalbin, preached on the occasion from Isaiah, xlii. 5, 7. Eld. Aaron Seaman of Northampton, offered up the consecrating prayer: Eld. Eugene Kincaid, of Galway, gave the Charge: Eld. Green the Right Hand of Fellowship, and Eld. Barton Capron, of Solon, made the Concluding prayer.

MARRIED.

In this city, by the Rev. Mr. Grosvenor, Mr. Samuel Barlow, of Granville, Mass. to Miss Rhoda Wadsworth, Mr. Elery Drinkwater, to Miss Hannah W. Robinson.

OBITUARY.

At Windsor, on the 14th ult. Miss Pamela Griswold, daughter of Mr. Noah Griswold, aged 20.

At Shepherd's Factory, Northampton, on the 23d ult. after an illness of seven weeks, Mrs. Ebenezer North, aged 25.

She cherished a hope in Christ, and united with the Baptist Church in Conway, at the age of 16. Mr. N kept a boarding house—the family consisted of about 40 members, mostly youth. These, during her complaint she would admonish with all the earnestness of entreaty, and taking their hands severally, while her trickling tears discovered her deep concern for their souls, she said, "hear the words of a dying friend and prepare for this hour." Let me press upon you a speedy attention to religion. O—Remember now thy Creator in the days of thy youth.

Though weak, she frequently repeated, and occasionally sang, verses expressive of her happy state of mind. Among them was

"My soul's full of glory which inspires my tongue,

We're going to join the hosts above, Glory Alleluia."

Adding,

"And I shall soon be there.

"When we've been there ten thousand years, &c."

To her husband and mother she said "You are my dearest earthly friends O how I wish you to think God sees you, and I shall see you when I am dead and gone. Yes my husband, I shall look down and see how you treat our little son, and what examples you set before

him. I charge you as a dying mother, and as a dying partner, to teach him religion; and do you my dear, renounce the doctrine of Universal Salvation which you have been clinging to, it will not support you in a case like mine. O I have Jesus for my portion, my hope is an anchor to my soul, I shall go soon to glory.—The religion which now supports me is of infinite value for time and eternity.

"Farewell my child, my partner dear,

"If I ought on earth could keep me here

"'T would be my love for you,

"But Jesus calls my soul away,

"Jesus forbids my longer stay,

"My dearest friends, adieu."

O my dear mother how good the Lord is to me now. "O Jesus my Saviour, with thee I am blest."

"Ah lovely appearance of death,

"No sight upon earth is so fair."

I am in such an ecstasy as frail nature could not long sustain.

Her father visited her—she expressed great anxiety to have him promise to maintain constant family prayer. A friend asked her, are you happy? "Yes, happy in the love of God, and the hope of pardon and salvation through Christ." Do you wish to recover, or die? "O, to die and live with Jesus, is far better." To her sister she said, "I beg you to forgive every thing in my past life that has troubled you, and seal it with a kiss." "Do dear sister return to God, live no longer in backsliding. Nothing but Jesus' love can give you peace living or dying."

Her faith and patience, her hope and joy, were derived from the Saviour in whom she trusted, and whom, while able to speak, she earnestly recommended to others. It may be truly said by the subjects of these graces

"Death shall not destroy my comfort,

"Christ shall guide me thro' the gloom,

"Down he'll send a heavenly convoy,

"To escort my spirit home."

Reader, hear him whose language every dying saint echoes. "One thing is needful."

While all beside is perishing, "Choose that good part that can never be taken away."

A Marine Cravat to prevent persons from drowning, has been invented in England. It is in the usual form of the cravat, buckled round the neck, and possesses sufficient buoyancy to keep the head above water.

List of Tracts now on hand for sale at this office by the committee of the Convention of the Baptist Churches in this state and vicinity.

Life of God in the soul of man.	the outpouring of the Holy Spirit.
Life of Andrew Fuller.	Religion in a Cottage.
Sixteen short sermons.	Remarkable Confession.
Poor Sarah.	True religion the best enjoyment.
Bible Boy.	History of a Convert.
Backslider.	Sabbath school teachers' address.
Swearer's Prayer.	Dialogue between two seamen.
Power of Truth.	Life of John Bunyan.
Darbyman's Daughter.	James Covel the converted sailor.
Memo's departure from Popery.	Admonitions of Scripture.
Friendly Visit to the House of Mourning.	Ellen.
Constitution of the Boston Evangelical Tract Society.	Contrasted Cottagers.
Happy Family.	Importance of domestic religion.
Friendly Expostulation.	The great question answered.
Scripture Truths.	Address from a Stranger.
Experimental Religion.	Feeble means blessed.
Practical influence of Religion.	Young convert's letter.
Faith Triumphant.	Address to Mothers.
Address to Christians on Religious education.	On the proper sanctification of the Lord's-day.
Self Examination.	Profanity inexcusable.
Pious Orphan Boy.	Eli and his children.
Power of Conscience.	On visiting.
An appeal to Christians for general and united Prayer for	

NOTICE.

By order of the Honourable Court of Probate for the District of Suffolk, six months from this date are allowed the Creditors of the estate of Martin Sheldon, Jun. late of Suffolk, deceased, represented insolvent, to exhibit their claims against said estate.

Notice is hereby given, that we will attend to the business of our appointment, at the late dwelling of the deceased, on the 24th day of January, and 24th of April, 1826, at 1 o'clock P. M. All claims not exhibited according to law, will be deemed a recovery.

Andrew Denison, Commiss'rs,
Thaddeus Lyman, &
Suffield, Oct. 24th, 1825. 3w

THE PROTECTION INSURANCE COMPANY.

Having been duly organized, are now ready to receive proposals for FIRE and MARINE INSURANCE, at their Office in State-Street, a few doors west of Front-Street.

This Institution was incorporated by the Legislature of this state at their last session, for the purpose of effecting FIRE and MARINE INSURANCE. Its capital is ONE HUNDRED AND FIFTY THOUSAND DOLLARS, with liberty to increase the same to HALF A MILLION OF DOLLARS. The first named sum is all paid in or secured, and the whole amount (\$150,000) is vested in Bank Funds, Mortgages and approved endorsed notes; all which, on the shortest notice, could be converted into Cash and appropriated to the payment of losses.

The Directors pledge themselves to issue policies on as favourable terms as any other Office in the United States; and by fairness and liberality in conducting the business of the Company, they expect to gain the confidence of the public.

The following gentlemen are Directors of this Company.

Solomon Porter	Nathan Morgan,
Jeremiah Brown,	Henry Hudson,
Wm. W. Ellsworth,	Roderick Terry,
Merrick W. Chapin,	Edward Watkinson,
James B. Hosmer,	James H. Wells,
Charles S. Phelps,	

WM. W. ELLSWORTH, President.
THOMAS C. PLIKINS, Secretary.
Hartford, July 7, 1825. 251

FOSTER'S LETTER TO A LADY ON THE LOSS OF A RELATIVE.

I should not venture a momentary interruption of feelings, which I know must choose the pensive retirement of the heart, if I did not hope to insinuate a sentiment or two, not discordant with the tone of grief. I am willing to believe the interest I have taken in your happiness will authorize me to convey to you, at such a serious hour, the expressions of a friendly and solicitous sympathy. I am willing to believe, that the sincere respect with which I have addressed you in former days, will be a pledge to you, that in assuming such a liberty I cannot forget the delicacy of respect which peculiarly belongs to you, now you are in a scene of suffering; and that this little attention, which I seem to myself to owe you, will not be deemed to violate the sacredness of sorrow.

I should be most happy if it were possible for me to impart any influences that could alleviate the oppression of the heart, or aid your fortitude in its severe probation; but I dare not indulge so pleasing a hope. I know too well that suffering clings to the sufferer's self; and that any other mind, though actuated by the kindest wish, is still a foreign mind, and inhabits a separate sphere, from which it can but faintly breathe consoling sentiments. Yet, doubtless, there are in existence truths of sweet and mighty inspiration, which, perfectly applied, would calm your feelings, and irradiate the gloom around you. How happy were the art to steal such fire from heaven! How much I wish it yours? Yes, and there are softening of distress, glimpses of serenity, ideas of tender enthusiasm from principles, sublime aspirations, to mingle with the feelings of the good in every situation. I love to assure myself these are not wanting to you: I hope they will prolong the benignant charm of your visitation, and be at intervals closer to your heart, than were the causes of sadness that environ you.

You will not, Miss C., disdain the solicitude of a sincere friend who is interested for your suffering, and loves the sensibility of which he regrets he cannot be guilty the pain. I think I would be willing to feel for a season all that you feel in order to acquire an entire and poignant sympathy. This alone can convey the exquisite significance, the magic of soul, into the suggestions to seek to revive the depressed energy of a tender heart. I would exert the whole efficacy of a mind thus painfully instructed, to soothe or to animate. I would look around for every truth and every hope to which Heaven has imparted sweetness, for the sake of minds in grief. I would invoke whatever friendly spirit has power to shed balm in anxious and desponding cares, and, unobserved, steal a part of the bitterness away. I would also attempt a train of *rigorous thinking*. Indeed, it is known too well, there are moments when the heart refuses all control, and gives itself without reserve to grief. It feels, and even cherishes emotions, which it cannot yield up to any power less than that of Heaven or of time. Arguments may vainly, sometimes, forbid the tears that flow from the affecting events of remembrance or anticipation. Arguments will not obliterate scenes whose every circumstance pierced the heart. Arguments cannot recall the victims of death. Dear affections, the sources of fertility, the charm of life; what pangs, too, they can cause! You have loved sensibility, you have cultivated it; and you are destined yet, I hope, to obtain many of its sweetest pleasures; but see how much it may sometimes cost you! Contemn, as it deserves, the pride of stoicism; but still there are the most cogent reasons why sorrow should somewhere be restrained: it should acknowledge the limits imposed by judgment and the will of heaven. Do not yield your mind to the gloomy extinction of utter despondency. It still retains the most dear and valuable interests which require to be saved from the sacrifice. Before the present circumstance took place, the wish of friendship would have been, that you might be long happily exempted from them; now it is, that you may gain from them as high an improvement and a triumph, as ever an excellent mind won from trial. From you an example may be expected, of the manner in which a virtuous and thoughtful person has learned to bear the melancholy events of life. Even at such a season it is not a duty to abandon the study of happiness. Do not altogether turn away from sweet hope, with her promises and smiles. Do not refuse to believe that this dark cloud will pass away, and the heavens shine again; that happier days will compensate those hours that move in sadness. Grief will have its share, a powerful share; but grief will not have your all. Caroline. There is a good in existence still rich, various, endless; the pursuit of which will elevate, and the attainment of which will crown you. Even your present emotions are the distresses of tender melancholy; how widely different from the anguish of guilt! Yours are such tears as innocence may shed, and intermingled smiles, pensive smiles, indeed, and transient, but expressive of a sentiment that rises to heaven.

The most pathetic energies of consolation

can be imparted by religion alone, the never-dying principle of all that is happy in the creation. The firm persuasion that all things that concern us are completely every moment in the hands of our Father alone, as one infinitely wise and merciful; that he disposes all these events in the very best possible manner; and that we shall one day bless him, amid the ardours of infinite gratitude, for even his most distressing visitations: Such a sublime persuasion will make the heart and the character sublime; it will enable you to assemble all your interests together, your wishes, your prospects, your sorrows, and the circumstances of the persons that are dear to you, and present them in devout offering to the best Father, the greatest Friend; and it will assure you of being, in every scene of life, the object of his kind, perpetual care.

Permit me, Madam, to add, that one of the most powerful means towards preserving a vigorous tone of mind in unhappy circumstances, is to explore with a resolute eye, the serious lessons which they teach. Events like those which you have beheld, open the inmost temple of solemn truth; and throw around the very blazes of revelation. In such a school, such a mind may make incalculable improvements. I consider a scene of death as being to the interested parties, who witness it, a kind of sacrament inconceivably solemn, at which they are summoned by the voice of heaven, to pledge themselves in vows of irreversible decision. Here then, Caroline, as at the high altar of eternity, you have been called to pronounce, if I may express it so, the inviolable oath, to keep forever in view the momentous value of life, and to aim at its worthiest use; its sublimest end; to spurn with a last disdain those foolish trifles, those frivolous vanities, which so generally within our sight consume life, as the locust did Egypt; and to devote yourself, with the ardour of passion, to attain the most divine improvements of the soul; and, in short, to hold yourself in preparation to make that interesting transition to another life, whenever you shall be claimed by the Lord of the world.

REFLECTIONS BY JOHN FOSTER.

The records of time are emphatically the history of death;—a whole review of the world from this hour to the age of Adam, is but the vision of an infinite multitude of dying men. During the more quiet intervals, we perceive individuals falling into the dust through all classes and all lands.

Then come floods and conflagrations, famines, and pestilence, and earthquakes, and battles, which leave the most crowded and social scenes silent. The human race resembles the withered foliage of a wide forest: while the air is calm, we perceive single leaves scattering here and there from the branches; but sometimes a tempest or whirlwind precipitates thousands in a moment.

It is a moderate computation which supposes a hundred thousand millions to have died, since the exit of righteous Abel. Oh! it is true that ruin hath entered the creation of God! that sin has made a breach in that innocence which fenced man round with immortality! and even now the great spoiler is ravaging the world. As mankind have still sunk into the dark gulf of the past, history has given buoyancy to the most wonderful of their achievements and characters, and caused them to float down the stream of time to our own age. It is well; but if, sweeping aside the pomp and deception of life, we could draw from the last hours and death beds of our ancestors, all the illuminations, convictions, and uncontrollable emotions of heart, with which they have quitted it; what a far more affecting history of man should we possess! Behold all the gloomy apartments opening, in which the people have died! contemplate, first, the triumph of iniquity, and here behold their close; witness the terrific faith, the too late repentance: the prayers suffocated by despair, and the mortal agonies!

These, once they would not believe—they refused to consider them; they could not allow that the career of time and pleasure was to end. But now, truth, like a blazing star passing through a midnight sky, darts over the mind, and but shows the way to that "darkness visible" which no light can cheer. Dying wretches; we say in imagination to each of these, is religion true? Do you believe in a God, and another life, and a retribution? O yes! he answers, and expires!—"But the righteous hath hope in his death." Contemplate, through the unnumbered saints that have died, the soul, the true and unextinguishable life of man, charmed away from this globe by celestial music, and already inspiring the gales of eternity. If we could assemble in one view all the adoring addresses to the Deity, all the declarations of faith in Jesus, all the gratulations of conscience, all the admonitions and benedictions to weeping friends, and all the gleams of opening glory; our souls would burn with the sentiment which made the wicked Balaam devout for a moment, "Let me die the death of the righteous, and let my last end be like his."

These revelations of death would be

the most emphatic commentary on the revelation of God. What an affecting scene is a dying world! Who is that destroying angel whom the Eternal has employed to sacrifice all our devoted race? advancing onward over the whole field of time, he hath smitten the successive crowds of our hosts with death; and to us he now approaches nigh. Some of our friends have trembled, and sickened, and expired, at the signals of his coming: already we hear the thunder of his wings; soon his eye of fire will throw mortal fainting on all our companions; his prodigious form will to us blot out the sun, and his sword sweep us all from the earth; "for the living know that they shall die."

I know not, I wonder how I shall succeed in mental improvement, and especially in religion. Oh! It is a difficult thing to be a Christian. I feel the necessity of reform through all my soul: when I retire into thought, I find myself environed, by a crowd of impressive and awful images; I find an ardent gaze on Christianity, assuredly the last best gift of Heaven to men; on Jesus, the agent and example of infinite love; on time, as it passes away; on perfection, as it shines as beautiful as heaven, and, alas! as remote; on my own beloved soul, which I have injured, and on the unhappy multitude of souls around me; and I ask myself, why do not my passions burn? why does not zeal arise in mighty wrath to dash my icy habits in pieces, to scourge me from indolence to fervid exertion, and to trample all mean sentiments in the dust? At intervals I feel devotion and benevolence, and a surpassing ardour; but when they are turned towards substantial, laborious operation, they fly and leave me spiritless amid the iron labour. Still however, I confide in the efficacy of persistent prayer; and I do hope that the Spirit of the Lord will yet come mightily upon me, and carry me on through toils, and sufferings and death, to stand in Mount Zion among the followers of the Lamb.

CHINA.

Remarks on the Language, History, Religions, and Government of China, by Dr Morrison.

I purpose to devote this letter to the religious opinions of the Chinese; and their system of precepts, intended by them to regulate the morals and manners of men. In the Chinese language there are numerous books, compiled by individuals, in which are collected essays and paragraphs on moral and religious subjects.—These compilations are seldom in defence of any party or system; but are generally in support of what is serious and virtuous, in opposition to the grossly vicious and profligate. These productions are variously designated; but still there are a few essays common to them all. One book of the kind is entitled, "*King sin Lu*," a record of things revered and believed; which name corresponds to a "Confession of Faith;" another book of this sort is called "*Tsuen jin ken ho*," and answers to the "whole duty of Man;"—another is called, "An Awakener of the World;" intimating that the vicious are asleep and insensible of their danger; and the work before me bears the title of "*Tankweih tseih*," published during the reign of the late Emperor, Kea-king.

This small duodecimo consists of four volumes, in which are fifty essays or papers, differently entitled: and perhaps your readers will form a more correct idea of the work and the subject by means of brief extracts, rather than from any analysis, which does not bring the original before them.

The introduction sets out with a principle which is not at all adhered to in the essays, viz. that true virtue is influenced neither by hope nor fear. "I have long thought," says the compiler "that the good man acts virtuously without any hope to induce him to act so; and abstains from vice without any fear, that induces him to abstain from it. If a man acts not virtuously till he be enticed by the gains of virtue; and abstains not from vice till he be frightened by an apprehension of the mischiefs of it; then with him, the ruling motive is, at the outset, insincere."

This high-toned doctrine, however, is said to be fitted only to first-rate people, hopes and fears are still necessary. The first eight essays in the "*Olea Fragrans Collectanea*," are attributed to a person who pretends a commission from heaven, to promulgate, throughout the world, certain precepts for the salvation of men. There is not, however, any historical evidence of the existence of such a person; nor is there, that I have met with, any record of his actions. He is the creature of imagination and pious fraud.—His title is "*Wan-chang Te Keum*," the "*Literary-Illustrious-Emperor-Prince*." I will here insert the head-line of the several essays attributed to him, which will enable the reader to form some idea of the subject-matter of the book.

1. On secret deeds of benevolence; their efficacy in procuring prosperity.
2. The World's Awakener; consisting of threatenings against the vicious, and promises to the virtuous.
3. Warnings to the Literati; dehorting them from the vices to which superior tal-

ents and learning are peculiarly incident; such as endeavouring to make the worse appear the better cause, &c.

4. The Plain-tailor's ten Precepts; a sort of Decalogue, composed in a study, whose window was shaded by a Plain-tailor tree.

5. Exhortations to filial duties.

6. A Sacred Essay on filial duties.

7. Deliverance from suffering during a Kee round; i. e. one of the Hindoo Kal-pass (or Plantome great years, consisting of 25,000 years, when the world will begin anew.)

8. The merit of gathering up and burning carefully, the papers written or printed on; and the sin of treading them under foot, or employing them for mean purposes.

The Emperor-Prince commences the first essay by holding himself up as an example: and in it he asserts that during seventeen generations, (intimating so many incarnations) he filled a high office in the state during which time he never oppressed the people, nor treated cruelly inferior officers, but he delivered those who were in distress, and supplied the wants of the destitute; he pitied the fatherless, endured men's errors, and extensively performed secret deeds of benevolence, which excited a favourable impression in the azure canopy above. "You men (says he) who can keep your hearts as I did, shall assuredly have conferred upon you by heaven, prosperity and happiness."

He gives some by-gone examples of benevolent deeds procuring success in this world. One person saved the life of a harmless ant, and attained as a reward high literary honours; one buried a noxious snake, and was raised to the rank of a minister of state.

The mixture of important relative duties with superstitious trifles, as appears in the preceding paragraphs, is a characteristic of Chinese religious and moral writings.

That it is the duty of man to endeavour to promote the moral welfare of his fellow creatures is inculcated by all the different Chinese sects. Some of them indeed have taught that no man should have any regard to self whatever; which they expressed by the words *Woo wo*; "No me;" however, the majority consider that the *Meum* and *Tuum*, the Mine and Thine, is the only doctrine that is tenable; the other idea is the extravagance of benevolence.

Confucius taught on this subject, that human passions, and the influence of external things, had obscured the internal moral light, yet had in no instance extinguished it; and, therefore, man's first duty was to exert himself to discern, and coerce himself to conform to nature's light, by which means he would return to his pristine purity and virtue; and having done this, man's next duty was to afford help to others, his fellow creatures, aiming at the renovation of his family, his country, and the world. Confucius did not make any very explicit claim to a commission from heaven; nor did he teach much that can be called religion; his doctrines were not a revelation, but the result of his own reasonings; still he thought that heaven had employed him to defend and propagate eight principles; and if so, he asserted that he had nothing to fear from man.

The Literary-Illustrious-Emperor-Prince gives this precept:—"Uprightly and straight forwardly, in behalf of Heaven, carry on the work of renovating mankind." And again; "Extensively propagate the three religions," or three Systems of Education, as the Chinese call them; viz. that of Confucius; next of Lioukeun; and lastly, that of *Fo*, or *Fuh*, *Fuh-too*, which is Buddha.

On this subject the last precept of the Chinese decalogue says, "It is required to spread widely education and renovation;" to which the commentator adds, "When you meet with superior men, speak of nature's principles; when you meet with inferior men, speak of 'Cause and Fruit;' i. e. of rewards and punishments hereafter, being the consequences of men's conduct now. Print many moral books; speak much of moral actions; and it is especially a duty to attack the heterodox and honour the orthodox; thereby to support my system of principles." And in the close of the pretended revelation, the Emperor-Prince says—"Whoever conceals or hides, instead of widely disseminating the principles of this sacred document, commits a sin, which is equal to that of the person who believes not, or who recants after he has believed; and who will be punished during the whole period of a 'Kalpa-Revolution.'" This threatening has a reference to the theory of a series of creations and destructions following each other; and from one revolution or reproduction of the world, and the system of the universe, till its destruction again, an immensely long period must elapse; human conduct, whether virtuous or vicious, under any one of the Kalpas, renders men happy or miserable during the whole of the next period.—*N. Y. Rel. Chron.*

From the Christian Watchman.

POPERY.

Lieut. Dawson, of the British army,

who had been cashiered for 'hesitating to comply with an order by which he was required to assist and participate in the ceremonies of the Romish Church,' has addressed a letter to the Archbishops of Canterbury and York, and to the Bishop of London, in which he says:

"Placed, my Lords, in the course of duty, amidst a people who are sunk in the grossest superstition, and for whom Popery has done its worst to debase the mind, enslave the will, and delude the understanding, I beheld with horror the iniquitous absurdities of their idolatrous rites, among which rites none are more conspicuous than the gorgeous procession of images to which they render the same worship and adoration paid to their idols by the Heathen. To these processions, my Lord, I know the utmost importance to be attached by the native inhabitants, as being considered a necessary part of the worship due to their protecting saints. I knew also, that they are esteemed incomplete, unless accompanied by salutes and tolling of bells, which being conducted, sometimes by the inferior priests, at others, by British soldiers, are simultaneous with the procession and public parade of the image, when it takes place, and are viewed as a direct act of homage to the same.

"It was, my Lord, the *Image of St. Lorenzo the tutelary Saint of the City*, which was thus to be honoured, together with him, in pursuance of the order of August, 1823, upon the anniversary of his festival:—a day, my Lord, of no small importance to the Maltese, by whom he was worshipped as devoutly as the idol Jugernaut by my Hindoo. His image is then brought from his temple; and at the moment of his removal, amidst the applause of the multitude, the firing and tolling is expected to commence in the fort, the priest-hood performing the same process at their church as they did upon August 9th."

In the appendix to the Report of the Trial of Lieut. Dawson, says the Electric Review, for July—

"Are contained official documents, in one instance requiring the attendance of the troops in Malta, with band, king's colors, &c., in the cathedral church, in mourning, to assist at the solemn sacrifice of many masses for the relief of the soul of the late pope from Purgatory! From other documents it appears that at Corfu, the military and civil officers of the crown, along with the Greek priesthood, are required to join in a procession in honour of St. Spiridione!! On such occasions," says Mr. Dawson,

"The bones of the saint are borne under a canopy, British field-officers supporting the same over those relics, and the remainder of the officers following in train, lighted candles being carried by those to whom the priests think proper to distribute them. Cripples throw themselves in the way for cure; and miracles are supposed to be effected during the procession to the church, both there, and in the remainder of the Ionian islands; each of which has its patron who receives similar honours."

The Archbishop of Tuam has headed a subscription in favour of Lieut. Dawson, with a donation of one hundred pounds.

NEW GOODS.

ELIJAH ARNOLD AND JAMES G. BOLLES, inform the public that they have formed an association in business under the name of

ARNOLD & BOLLES,

and have taken the stand next south of Mr. HORACE HAYES' Hardware store, opposite the State-House, Main-st. Hartford, where they are now opening, and will offer for sale, an extensive selection of

Staple and Fancy Dry Goods.

Including nearly every article in that line, which was considered adapted to this market.

It will give them great pleasure, to receive the visits of their friends and of purchasers generally and it shall be their constant endeavour to gain and retain the public approbation and patronage.

34

FAMILY MEDICINE STORE.

Where Medicines may be obtained day and night.

THE subscriber has for some time past endeavoured to make his establishment worthy the patronage of FAMILIES and PHYSICIANS, by devoting his attention to retailing MEDICINES, WINES, and LIQUORS, of the best quality, Compounding Physicians' Prescriptions, and preparing all the common Compounds personally with the PUREST ARTICLES.

Many of his MEDICINES he has imported direct from "APOTHECARIES HALL," LONDON, the first Medical establishment in the world. He has also imported in the *Brig Brimmon*, from Madeira, via Canton, a supply of MADEIRA WINE, which needs no other recommendation than a trial. Also constantly on hand, a full assortment of Wines and Liquors.

*As the subscriber has taken the House directly over his Store, MEDICINES MAY BE OBTAINED AT ALL TIMES, and every article is warranted to answer the description given of it, or the money will be refunded.

by E. W. BULL.

Sign of the "GOOD SAMARITAN." No. 1, Samaritan House.

July 26.

A WET NURSE

Wanted in a family in a retired situation.—Apply at this office. Hartford, Oct. 8, 1825.

PENSIONERS' BLANKS FOR SALE AT THIS OFFICE.